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Vol. 5. No. 12.] [December, 1881.

THE

NEW JERUSALEM MAGAZINE.

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Journal of the Massachusetts Association.

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AT

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BOSTON.

Its object is to promote the reception in mind and life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.

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MASSACHUSETTS NEW-CHURCH UNION,

169 Tremont Street, Boston.

PROSPECTUS.

THE Publishers of the *New Jerusalem Magazine* announce that, with the issue for January, 1882, which begins the sixth volume of the new and the fiftieth of the entire series, its size will be increased from FORTY-EIGHT TO FIFTY-SIX PAGES for each number.

This enlargement seems warranted by the success which has attended their efforts during the past year. Its purpose is to render the Magazine more useful in the field which its title implies, namely, *the promotion of the reception in mind and life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.*

Writers whose names are well known will continue to contribute to its pages. Among these may be named, —

REV. EDWIN GOULD, Montreal, Canada.
REV. S. F. DIKE, D.D., Bath, Me.
REV. W. B. HAYDEN, Portland, Me.
REV. J. P. PERRY, New Ipswich, N. H.
REV. CHARLES HARDON, Contoocook, N. H.
REV. JOSEPH PETTEE, Abington, Mass.
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MARSTON NILES, New York.
WM. DENOVAN, Philadelphia.
P. B. CABELL, Urbana, Ohio.
MRS. M. W. EARLY and
MISS ELLA F. MOSBY, Virginia, and others.

The NEW VOLUME will continue to treat the questions of the day from the New Churchman's standpoint. Articles of a *scien-*

tific and *philosophical* character will appear, as well as those of a *didactic* and *religious* nature. Rev. Warren Goddard, classmate of Rev. Thomas Worcester, Sampson Reed, J. H. Wilkins, and other leaders in New-Church organizations, will contribute a series of papers in the forthcoming volume. Rev. John Worcester will continue his articles on *Correspondences*. To the department of Swedenborg Studies more space will be given than has been in the past. The Book Department will call attention to all books which are of special interest or importance to the New Church, and at least one "review" will be given monthly. In the Notes and Comments, topics of greatest interest to the Church will be discussed, and more space will be allowed to reports of religious progress in all quarters.

This Magazine, while printed under the auspices of the *Massachusetts Association*, has solely in view the *advancement of the cause of the New Age everywhere*. While distinguishing the truths of the Holy Word, and of genuine Christianity, from such human speculations as are likely to be of no permanent value, or to cause unpleasant feeling among those who are working together, it purposes not only to regard, but to promote, *freedom of thought and speech* among those with whom it deals.

Rev. Theodore F. Wright will continue to be the *Editor*, with the Presiding Minister of the Massachusetts Association as consulting editor.

The *subscription price* will remain as heretofore, two dollars per annum, payable in advance. One copy will be sent to the address of any Clergyman or Theological Student for one dollar per annum, payable in advance. Prices are fixed at these rates in order that the Magazine may extend its influence for good, wherever there is a desire to read it.

The annual volumes will now contain 672 pages. Previous volumes, each containing 576 pages of valuable New-Church literature, may be had in neat uniform binding for $2.50. Subscribers can have their numbers, if in good condition, bound for 75 cts. per volume. To all who request it, a *specimen* copy will be sent *free*. Present subscribers are requested to send us the address of any one likely to subscribe, to whom a specimen copy will be sent.

To Clergymen of every denomination, the price of subscription offers an unusual opportunity to examine the teachings of the New Church and to learn of its progress. We gratefully acknowledge many encouraging comments from friends in this country and abroad, and bespeak the aid of all in making this Magazine, which is the largest New-Church monthly publication in the world, second to none in usefulness.

PUBLISHERS NEW JERUSALEM MAGAZINE,

169 *Tremont St.*, *Boston*, *Mass.*

THE

NEW JERUSALEM MAGAZINE.

VOL. V.—NEW SERIES.—No. 12.

DECEMBER, 1881.

A NEW CHURCHMAN IN THE BRITISH MUSEUM.

To a stranger visiting the English Metropolis the institution on Great Russell Street, Bloomsbury, becomes, of course, an object of early and eager inquiry. For all lovers of science, literature, art or antiquity it constitutes a centre of especial attraction; while to a New Churchman from a distance it offers several additional features of more than common interest. It is peculiarly a child of this New Age, embodying some of its distinguishing characteristics. Beginning its existence with the New Dispensation, it has become one of the principal garners or repositories of the new, modern knowledge, in its unparalleled accumulations.

It has been styled "a cemetery of books," "a literary savings bank," a "world's memory," and so forth. It may be all these; and though many of its vast stores are indeed only the dead remains of a long-buried past, yet are they treasured, arranged and displayed for the instruction and benefit of the living,—the crystallized voice of a hundred generations speaking their lessons to the thinking men of to-day.

As we enter the tall iron gates of the court-yard, and look upon its imposing front of three hundred and seventy feet, with the rows of lofty Ionic columns supporting a portico ornamented with allegorical sculptures symbolizing the prog-

ress of civilization, certain historical recollections crowd upon the memory. We are standing in the grounds and directly in front of the site formerly occupied by the stately private mansion so well known in literary and social history as Montagu House. Let us go back to 1710. In that year Emanuel Swedenborg (then Swedberg) arrived in London, having just finished his course and graduated at the University of Upsala. His age was twenty-one, and he spent something more than a year in England, partly at Oxford, but the larger portion in London, pursuing his studies and perfecting his knowledge. Here he commenced that acquaintance with eminent English scientists and literary men which continued through life. Handel, the great musician, then about the age of young Swedberg, arrived the same year, and began "his melodious career" in England. Alexander Pope, of similar years, was already a notoriety, having become known by his "Pastorals" and the "Essay on Criticism." Addison and Steele were editing the *Spectator*. Dr. Isaac Watts was preaching to large audiences in an "Independent" chapel in Mark Lane. Saint Paul's Cathedral, the pride of the metropolis, after having been thirty-five years in building, was receiving its finishing touches under the supervision of Sir Christopher Wren, and attracting the eyes of all visitors. Swedenborg, probably by letter from his father, soon made the acquaintance of Bishop More. At Oxford he met the celebrated Edmund Halley, "a man," as has been said, "second only to Newton," who was then striving to discover the method of finding the longitude by the moon. But he found his most congenial companions among the members of the Royal Society in London. The society removed that year from Gresham College to a house in Crane Court, Fleet Street. Sir Isaac Newton was President, Sir Hans Sloane (then Dr. Sloane) Secretary, and John Flamsteed, the Royal Astronomer, a member. With Flamsteed and Sloane, Swedenborg formed an intimate and interesting acquaintance. His letters to friends at home during this stay are of peculiar interest, disclosing, as they do, what he himself terms his own

"immoderate desire" for knowledge, while detailing his intercourse with the learned men of the time, and his intense interest in whatever was of note in the English community. We cannot deny ourselves and our readers the pleasure of a few extracts.

To Ericus Benzelius he writes, Oct. 13 :—

"This island, however, has also men of the greatest experience in this science [Mechanics] ; but these I have not yet consulted, because I am not yet sufficiently acquainted with their language. I study Newton daily, and am very anxious to see and hear him. I have provided myself with a small stock of books for the study of Mathematics, and also with a certain number of instruments, which are both a help and an ornament in the study of Science ; such as an astronomical tube, quadrants of several kinds, prisms, microscopes, artificial scales, and *camerœ obscurœ*, by William Hunt, and Thomas Everard, which I admire, and which you, too, will admire. I hope that, after settling my accounts, I may have sufficient money left to purchase an air-pump.

"Whatever is worthy of being seen in the town, I have already examined. The magnificent St. Paul's Cathedral was finished a few days ago in all its parts. In examining the royal monuments in Westminster Abbey, I happened to see the tomb of Casaubon, when I was inspired with such a love for this literary hero, that I kissed his tomb, and dedicated to his *manes*, under the marble, the following stanzas."

We omit the verses. He then continues :—

"Otherwise, the town is distracted by internal dissensions between the Anglican and Presbyterian churches ; they are incensed against each other by almost deadly hatred. The torch and trumpet of this tumult is Doctor Sacheverell, whose name is heard from every mouth and at every corner ; and respecting whom every book-shop displays pamphlets."

At another time he writes :—

"Would you like to have for the use of the library a good air-pump, with all the apparatus belonging to it, and the improvements invented by members of the Royal Society? I will send you,

shortly, the book about it, the price, and a list of everything belonging to it. Three have been sent to Russia, for there are many Russians here; they study mostly mathematics and navigation, applying themselves to the tastes of their chief, who took a wonderful interest in these subjects during his visit here. The Czar purchased also from Mr. Edmund Halley, for eighty pounds, his incomparable quadrant, which he used in discovering the southern stars at St. Helena, and with which he took pretty good observations of the moon and the planets in 1683, 1684, and other years."

. . . . .

"I visit daily the best mathematicians here in town. I have been with Flamsteed, who is considered the best astronomer in England, and who is constantly taking observations, which, together with the Paris observations, will give us some day a correct theory respecting the motion of the moon and of its appulse to the fixed stars, and with its help there may be found a true longitude at sea, for he has found that the motion of the moon has as yet been by no means well determined, and that all theoretical lunar tables are very imperfect, and that the same errors or deviations which are noticed in an earlier period of eighteen years and eleven days, occur again afterwards.

"Newton has laid a good foundation for correcting the irregularities of the moon in his *Principia;* he has, however, not yet published the tables, but simply the theory; he has also corrected in it the precession of the equinoxes, and the periods of the tides." . . . "You encourage me to go on with my studies; but I think that I ought rather to be discouraged, as I have such '*immoderate desire*' [these words are in English in the orignal letter] for them, especially for astronomy and mechanics. I also turn my lodgings to some use, and change them often; at first I was at a watchmaker's, afterwards at a cabinet-maker's, and now I am at a mathematical instrument maker's; from them I steal their trades, which some day will be of use to me. I have recently computed, for my own pleasure, several useful tables for the latitude of Upsal, and all the solar and lunar eclipses which will take place between 1712 and 1721; I am willing to communicate them if it be desired. In undertaking in astronomy to facilitate the calculation of eclipses, and of the motion of the moon outside those of the syzygies, and also in undertaking to correct the tables so as to agree with the new observations, I shall have enough to do."

His remarks extend to his visits to the book-shops, with references to all the important current literature, and details of every scientific discovery. These letters excited the interest of learned men in his own country, and in July, 1711, the Literary Society of Upsal passed a minute of "Instructions to be sent to Eman. Swedberg, in London." These consisted of numerous inquiries he was to make, communicating the acquired information to the society. Of these, we shall copy only this one :—

"That Emanuel Swedberg go to Flamsteed, examine his instruments, how they are made, in what manner the minute divisions are indicated ; whether he uses a telescope instead of diopters ; all about his other instruments ; how they are moved by his apparatus ; and also how he makes use of his instruments when it is dark, whether it is done by means of candles, etc."

Of the numerous examinations and replies which these instructions called forth from E. Swedberg, we will give only the one relating to Flamsteed. In a letter received by Ericus Benzelius, January, 1712, he says :—

"Flamsteed's largest instrument stands in a crypt, which is open only in the line of the meridian ; it is fastened to a stone wedge, and nothing but its tube is movable. The sweep of the instrument is almost 130 [degrees], and it commands the whole of the arc from the horizon to the pole. The division is a mixture of the method employed by Hooke, Tycho, and others ; it is divided by cross-lines only for the minutes ; every sixth second is shown by some divisons in a brass ruler, which is like a member of a pair of scissors, and cuts off every circle. Upon the whole it is uniform with Tycho's method, only it is more compendious in the division, for the marks on the above-mentioned brass ruler are in place of a circle upon the instrument. In his observatory he had also other quadrants, all with tubes and micrometers, which were set in a horizontal position by means of a plumb-line."

This he follows with an account of Flamsteed's publications. "Flamsteed House," built by order of Charles II., for the use of the astronomer, stood on the hill at Green-

wich, and, with some modern additions, still constitutes the universally known "Observatory" there. And we can now fancy the young Swedberg, landing in the barge from London and climbing the steep acclivity to visit the astronomer in his home, while we can readily picture to ourselves the interest with which this mature votary of science would receive the young and ardent student from a foreign land, and the delight with which he would explain to him his methods and answer his inquiries.

After Swedenborg's return home, Dr. Sloane, as Secretary of the Royal Society, wrote to Sweden to induce him to become a corresponding member. On the death of Sir Isaac Newton, Dr. Sloane became President of the Society.

Many years afterwards, Swedenborg gives us the particulars of an interview with Sir Hans Sloane, under circumstances quite different from any which had marked their intercourse in former times. At n. 344 of the "Divine Love and Divine Wisdom," he says:—

"I heard two presidents of the Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world concerning the existence of seeds and eggs, and concerning productions from them on earth: the former ascribed them to nature, insisting that nature was, from creation, endued with powers of producing such things by means of the sun's heat; the other said that that power is continually from God, the Creator in nature. In order to determine the dispute, a beautiful bird was exhibited to Sir Hans Sloane, and he was told to examine whether in any, the least thing, it differed from a similar bird on earth: he held it in his hand, examined it, and said that there was no difference; he knew that it was no other than the affection of a certain angel represented without him as a bird, and that it would vanish or cease with its affection; which also came to pass. Sir Hans Sloane was convinced by this experiment that nature does not contribute at all to the production of vegetables and animals, but only that which flows from the spiritual world into the natural; he also said, that if that bird were to be filled in its least parts with corresponding matter from the earth, and so fixed, it would be a durable bird, as birds are on earth; and that it is the same with

things that are from hell. He added further, that if he had known what he now knew of the spiritual world, he would not have ascribed any more to nature, than that it served the spiritual principle which is from God, in fixing the things that continually flow into nature."

Sir Hans Sloane departed this life in 1753. During a long lifetime he had gathered an extensive, and at that time unequalled, collection of objects of natural history and works of art, antiquities and manuscripts, besides a library of some 50,000 volumes, the whole valued at more than £50,000. These he left by will to the government, in trust, on condition that £20,000 be paid to his family. The offer was accepted; the Cottonian Library, already belonging to government, was added to it; the famous Harleian collection of 7,000 manuscripts being acquired also by purchase of the Earl of Oxford, the whole were arranged soon after in Montagu House, which had been purchased for the purpose. After a few other additions had been made from other sources, the whole collection was formally opened as the "British Museum," in 1759, the second year of the New Dispensation.

From the first it became a favorite of the public, and private munificence has vied with governmental appropriation in adding to the richness of its stores. It is estimated that articles of the value of more than $2,000,000 have been bestowed upon it by bequests. Among the valuable additions made either by donation or purchase may be mentioned Arthur Onslow's collection of Bibles, 1786; Dr. Burney's collection of books on music, together with his library, valued at 9,000 guineas; the library of Baron de Moll of Munich, of 20,000 volumes; a collection rich in scientific works, bequeathed by Sir Joseph Banks, 16,000 volumes; the magnificent library of George III., of 80,000 volumes, costing $450,000; the Chinese collection of Dr. Robert Morrison, 11,500 volumes; and the library of the late Right Honorable Thomas Grenville, bequeathed by him,

of over 20,000 volumes. The George III., and Grenville libraries, have distinct halls devoted to them.

Montagu House sufficed for the reception of all the acquisitions, until the arrival of the Egyptian antiquities in 1801. Then came the Townley marbles in 1805, making an additional wing necessary. Not until 1823, however, was the old house condemned, and the present buildings planned, which were not finished till 1847.

From the growth of the city, the situation now is in the heart of London. The buildings extend round four sides of a quadrangle, about 400 by 600 feet, making the two side buildings some 50 feet longer than Faneuil Hall in Boston. And now while we write, preparations are making to take possession of the square in the rear of the present buildings, which will soon double the area now devoted to this purpose. Another arrangement going on, which will result in increased accommodation for the special objects of the institution, is the gradual transfer of all the specimens of *natural history* to the South Kensington Museum, which will leave much additional space for books and antiquities. The collection is now third, or, perhaps, second, in the world; the National Library at Paris having about double the number of volumes, while the Imperial Library at St. Petersburg has about the same number as the Museum, namely, from 1,000,000 to 1,200,000 volumes; though the British institution is probably growing the most rapidly. It will be impossible to name all points having special interest to New Churchmen. Two or three, however, may be referred to.

In the news department of the September number of this Magazine, is the following paragraph: —

"To New Churchmen who believe that the Ancient Word from which the first eleven chapters of Genesis were taken is still preserved, and is to be sought among the Chinese, the following extracts from the *American*, *Antiquarian*, and *Oriental Journal* will be full of interest: —

"'Rev. T. P. Crawford, of Tungchoo, China, has discovered two genealogical tables which he identifies with the "generations of

Adam," and the "generations of Noah," as given in GEN. v. and x. This discovery is an important one if it shall prove true.'"

In this connection what we are about to mention may have an interest.

As the Old Dispensation was drawing to a close, in the early part of the last century, we are told that the great and wise Emperor Kang-he, of China, seeing how the ancient literature of his people was in danger of becoming corrupted and lost, was moved, as Confucius in his day, by a strong desire to rescue and preserve it. Hence orders were given for the collection, correction, and republication of all works of the olden time that could be found. Great pains were taken to search out copies and collate the text, some of them running back to 1100 years B.C. As the collection was to include all works down to the year 1700 of our era, it proved to be a vast enterprise, requiring great expenditure of labor and money. New fonts of copper type or plates were cast for the purpose. But the good work was prosecuted with becoming zeal and industry for a period of forty years before its completion, which took place so that the works were sent forth about the time the works of Swedenborg were being given to the world by the press of Europe. The good Emperor Kang-he did not live to see it, but the enterprise was faithfully carried out by his son, the Emperor Yung Ching.

Thus was produced what has since been known as the great "Chinese Encyclopædia"; though, as we see, differing quite in character from what we now technically term an encyclopædia. It is reported that only one hundred sets were struck off, and these being of great national interest, it became a law of the empire that no copy should be allowed to be taken out of the country. The collection comprised more than five thousand volumes. And so this great magazine, or mine of primitive literature and learning, has remained concealed or buried in the secluded archives of China, away from European hands and eyes.

For several years the trustees of the British Museum have been pushing inquiries and negotiations in China with a view of procuring a copy. But not until about a year ago was an opportunity afforded, when Mr. Mayers, Secretary of the British Legation at Pekin, succeeded in getting possession of one. All his negotiations for the purchase had to be carried on with the utmost secrecy. The parties who disposed of it did not know they were selling it to a foreigner, and it had to be concealed for several months before it could be got off to England. The cost was £1,500. It has reached London safely within a few months, and its 5,020 volumes are being arranged on the shelves of the Chinese Department by Mr. Douglas, its special librarian. The subjects are classified under six headings in the original; among them are writings relating to the heavens, the earth, inanimate nature, mankind, philosophy, and political economy. With this acquisition European scholars can explore the treasures and mysteries of that primitive literature with a facility nearly equal to that of the Chinese themselves. And the fragments referred to by Rev. Mr. Crawford above, and more besides to the same effect, may possibly be found among them. The collection will certainly have peculiar interest in the eyes of New-Church inquirers.

Another noteworthy point to us is, that the Museum contains the most complete collection of New-Church publications in the world. For some reason the trustees appear to have made it one of their points to obtain copies of every one of Swedenborg's works in every form and language in which any of them have been printed. There are the Latin editions of Dr. Tafel, with all that have appeared in Swedish, German, French, Italian, Icelandic, Welsh, Polish, etc., as well as specimens of the various forms of English and American editions. The number of volumes we are unable to state, but remember that the bare list of them fills fully one-third of one of the large folio volumes of their great catalogue.

We found, too, the collection of collateral works nearly as complete, comprising almost every American book and

pamphlet. Our English friends have recently had their attention called to this subject, which they begin to consider highly important, and, through the action of their Auxiliary Missionary and Tract Society, have instituted a special inquiry into the matter, with an effort to supply any deficiencies that may exist. They find on thorough examination that the collection, including books, periodicals, and pamphlets, is very complete for the last twenty-five years, that the deficiencies occur in works published before that time, and their special object now is to supply to the library those early omissions. And they have made a general call upon the Church for their co-operation in this endeavor.

The new Reading Room, or "Dome Room," is a circular building placed in the open quadrangle, touching the other buildings on the four sides and nearly filling the space. The dome, admitting light from above, is one hundred and forty feet in diameter, being, with one exception, the largest dome in the world; the Pantheon at Rome being one hundred and forty-two feet, while St. Peter's is one hundred and thirty-nine. The room contains eighty thousand volumes, principally books of reference, arranged in shelves around the walls, with reading-tables or desks accommodating three hundred persons; one table with ten desks being exclusively for ladies. In the centre, immediately under the dome, is the desk of the librarian, surrounded by two circular rows of shelved tables, containing the one thousand eight hundred folio volumes of the catalogue, which, as it is receiving additions every day, is necessarily in manuscript. Only two copies are made, one for the private record of the librarians, the other exposed for reference by the public.

On entering the building for the first time, among the objects naturally sought are the Alexandrine Manuscript of the Scriptures, the Peshito version of the Syriac New Testament, and the Rosetta Stone. Did our space allow, a paper could be filled with an account of the interesting objects contained in each of the three great Halls, the Autograph Room, the Egyptian Rooms, and the Hall of Assyrian Antiquities.

THE UNITY OF THE UNIVERSE.*

Since the last meeting of the association I have been, with slight exceptions, regularly employed in the discharge of my accustomed duties. The exceptions consist of a few days' absence in attendance upon the session of the General Convention, and two or three days at home from temporary illness. Deferring a detailed statement until the next meeting, I will occupy a few moments in speaking upon a subject which seems to me to have an important practical aspect.

In the Lord there are things in infinite variety; but the infinitely various things form a perfect one. The Divine, in going forth in action, as it is its nature to do, forms a finite image of itself. In this image there is, of course, indefinite variety,— a variety great beyond all our comprehension; but this variety is of such a nature that the things constituting it form a one. The created universe is designed to be the theatre of this image of indefinitely various things existing as a perfect one. Every star, which is also the sun of a system of earths, represents one of the infinitely various things in the Divine Being, which, in image, is to be embodied in the inhabitants of the earths or planets revolving about that sun.

When we think of the number of the stars — say about one thousand visible to the naked eye, of the millions seen by aid of a powerful telescope, and of the unknown millions beyond even the highest telescopic power, what an amazing number of outward representatives of Divine forms is suggested to the imagination — forms designed to be embodied in the men of the earths revolving about these stars!

Now in regard to the oneness,— the unity. As the infinite things in God, though distinct, are one, so the indefinite things in the image, designed to form, do form a one, if their purpose is not thwarted.

* Address of the Presiding Minister of the Massachusetts Association.

How they form a one we can see illustrated thus: God is the Divine Man; and, as a consequence, his image is a man. In God there are infinite parts, and they are related to one another as the parts of man. We see, representatively, how they are related in the human body. In this there are indefinite uses, and their union consists in each of them looking to, and constantly contributing its own special part to the common good. The common good can be secured only by the efficient performance of its own function by each part. Without the performance of its function by each organ, or each part of an organ — and each fibre — there will be something lacking to the common good. And as each part shares in the common good, the faithful filling of one function contributes to the strength and perfection of every other function.

The created universe being one in end or purpose, the functions of its indefinite variety of parts are related to one another like those of the human body. There are no inhabitants of a world revolving about any star, who are not formed to fill some function represented in the human body. And all the inhabitants of all the earths revolving about all the stars in the universe, are designed to be acting and co-operating parts in one greatest man. Our own peculiar function is one which as really has an influence with those who live upon the remotest star, as has the proper performance of its function by the feet upon the head or other parts of the body.

In the work entitled "The Earths in the Universe," we are told not only what is the special function of the men of this earth, and of the planets, our nearest neighbors, but also of several earths connected with other suns.

The function of the inhabitants of the planet Mercury is "the memory of things not material." This is not our function. Our function is that of "external or corporeal sense"; and "this is the ultimate in which the interiors of life close, and in which they rest as their common basis."—A. C., n. 9360.

If we fill this our function well, it is of use to the whole body. As this is our special function, and not "the memory of things not material," while we do our use for the inhabitants of Mercury and the rest, we and others receive from them the use most important to us and to all,—the memory of things not material.

Another function in which the inhabitants of this earth are not is "the memory of things material corresponding to things immaterial." We, and others with still other functions, receive this use from the inhabitants of the planet Venus, who are in the function named. The function of the inhabitants of the planet Mars is that of an "intermediate between the intellectual and the will"; and they are of a use to us, and to other inhabitants of the universe, corresponding to the function of some important organ in the body to the functions of the other organs.

The inhabitants of other planets are in other functions, and, if they do well, they do the uses of those functions for the inhabitants of this and other earths besides their own; and the inhabitants of this and those other earths, if we do well, perform our functions for them.

But it has pleased the Lord to inform us not only of the functions of the inhabitants of the earths of our solar system, but also of those of the men who dwell on earths connected with suns which are stars to us.

The function of the inhabitants of one of these is said to be "keenness of external vision"; of another, to be "conjunction of things natural with things celestial." With the uses of those functions they supply us and others, while receiving themselves the use of our and others' functions.

In speaking of the functions of the inhabitants of the different earths, Swedenborg sometimes alludes to their place in the human form, as that they are in the plane of the head, the breast, etc. The fact of such allusion shows us that the inhabitants of the unnumbered worlds of the material universe taken together, are in the form of a man, like heaven, which is in that form. We may know, also, that

the inhabitants of the material universe constitute a human form; because it is from these that heaven, which is in that form, has its existence; and, also, because the men on the various earths in the universe, who are preparing for the angelic life, constitute the church, which, it is said, is the Lord's heaven upon the earth.

A doubt might arise as to the possibility of such mutual usefulness to each, as has been contemplated of the inhabitants of the universe so inconceivably distant from each other as to space. A fact stated by Swedenborg, T. C. R., n. 840, may help to remove a doubt, should it exist. He says he heard the joy of the angels expressed, on account of a revelation at that day, to the inhabitants of Central Africa. The cause of their joy was, that by means of the revelation the human rational was opened to them (the angels); that is, the rational of the human race—of the men consisting of this race. Now this was said while Central Africa is practically as much separated from us as the remotest planet. But the revelation to them makes our rational accessible to the angels, and so gives us the use of the Central Africans.

Furthermore, that things which appear altogether to have their origin in ourselves, are still received from without ourselves, is clearly brought to view in the following passage: —

"There are some who believe that thoughts and affections do not actually extend around them, but that they are within them, because they see the things which they think, within themselves and not as distant; but they are much deceived. For as the sight of the eye has extension to remote objects, and is affected according to the order of things which it sees in that extension, so likewise the interior sight, which is that of the understanding, has extension in the spiritual world, although man does not perceive it; . . . the only difference is, that the sight of the eye is affected naturally, because from those things which are in the natural world; but the sight of the understanding is affected spiritually, because from those things which are in the spiritual world, which all have relation to good and truth. That man does

not know that it is so, is because he does not know that there is any light which enlightens the understanding; when yet man, without the light which enlightens the understanding, can think nothing at all. . . . There was a certain spirit who likewise believed that he thought from himself, thus without any extension out of himself, and communication thence with societies that are out of him. That he might know that he was in a false persuasion, communication with neighboring societies was taken away from him; thence he was not only deprived of thought, but also fell down as dead, yet he tossed about his arms as a new-born infant; after a while the communication was restored to him, and, by degrees as it was restored, he returned into the state of his own thought."— H. H., n. 203.

This illustrates to us the fact that, as the light of remote stars comes to our bodies, so the spiritual uses of those to whom those stars are suns, come to our minds, and furnish special forms of their capacities.

As each star in the universe represents some peculiar form of good designed to be embodied in the inhabitants of the worlds around it, and as the forms of good represented in all the stars are one in the Lord, therefore it follows that by coming under his influence — by becoming freely subject to him — all the inhabitants of all the worlds in the universe will form as perfect a one as do the indefinitely various larger and smaller parts of the human body.

From this we see that it is possible for each one of us to become an actively useful member of the whole universe of the Lord. It is only necessary that we should be really and practically under the Lord's influence to be doing a use that no one else can do to every good inhabitant of all the worlds revolving about the universe of stars, and to be receiving uses from a like wide extent. And since this is so, if led in our life by the Lord, we are certainly doing uses to those, and receiving uses from those with whom we are more nearly associated, — our societies and smaller and larger associations.

But what is it to be led of the Lord? It is not at all to

remit all effort of our own, and to be, without co-operation on our part, under the control of influx from Him. It is, in our own freedom, and in the exercise of all our faculties, out of regard to him, to be doing according to what he is doing; that is, to be doing useful things for their own sake.

We are told what it is in the action of the inhabitants of heaven that causes them to form a one of such a character that each is a blessing to all, and all to each. And it is precisely the same thing operating in the earths that produces a similar result.

We read,—

"The inhabitants there [that is, in heaven] are combined in such a form according to their capacity of performing uses; and they who contribute nothing to the good of the community, are cast out as being foreign to the nature of heaven." (Heterogenea is the word.)

The passage continues:—

"To perform uses, consists in cherishing good-will to others for the sake of the common good; but not to perform uses, consists in cherishing good-will to others, not for the sake of the common good, but for the sake of self."—H. H., n. 64.

Here is distinctly brought to view the unifying principle, the principle that unites all governed by it in one. If in the performance of our regular use, which is one calculated to be of service to the community, we have no honest end of contributing to its well-being, we shut ourselves out of the useful brotherhood, or the brotherhood of uses of the universe. And it does not prevent this sad result, even if in doing our use we cherish good-will to others, if our ultimate aim is self. The only thing which makes a real, vital union of the body is, in our use, cherishing good-will to others, not for the sake of self, but for the sake of the common good.

We are employed in various uses which, in different ways, look to the common good, the well-being of human society.

If in filling our avocation there is, back of our apparent good-will to our neighbors, a primary looking to self, we are outside of the true human brotherhood. We are not filling our place and contributing our special use to our society, or other larger bodies with which we are associated. We are not efficiently contributing to that use which the inhabitants of this earth are designed to contribute to the inhabitants of the other earths in the universe; and there is a lack throughout the whole creation on account of our deficiency. But if it is our daily sincere endeavor to set aside the promptings of self, and to cherish it as our controlling end in our special vocation to promote the common good, we are in the brotherhood of universal humanity. We are, in some poor measure, at least filling our place and contributing our special aid to our society, and to the larger bodies with which we may be connected. Entering as we do in our every-day life into sympathy with the common good, we cannot do otherwise than give our hearts and any other aid in our power to institutions looking pre-eminently, as the church in its various forms does, to this good.

From this brief sketch we see in what a simple way we may become mediums of peculiar good, not only to our family, our society, or other bodies with which we are associated, but even to those who receive their heat and light from the remotest stars. It is only necessary to doing all this good that we honestly, setting aside self as our end, from good-will to others, seek the good of the community in doing our uses. From this, as a centre, goes forth what is salutary in all directions.

AN EARNEST PURPOSE.

We doubt if there is any man living who ever did his best. Were there such a one, who used his time without abusing it, who continually tried to fulfil the end of his creation, whose purpose never swerved, who worked with hand, and mind, and heart to do all that lay in his power, he would be able to show the possibilities of mankind to a degree that can scarcely be imagined. We know not what we are capable of. We remain contented if we attain to but a small degree of excellence. We are comfortably housed, and clothed and fed, and we let the years go by in the routine of business and enjoyment without striving that each year may bring a richer harvest of the things that are more than meat and raiment. All this time the hand of Providence is pointing us onward, and striving to lead us into "fresh fields and pastures new."

In the affairs of every-day life an earnest purpose is needed. The question should be, not "how soon can I get a fortune and retire from business," or "how can I work into some comfortable situation where I may be certain of support?" The question should not be this, or anything like it, but should rather be: "How can I do the most good in the situation in which I now find myself; how can I the most thoroughly bring out and enlarge the powers that lie within me, for the glory of God and for the benefit of mankind?" These questions, and such as these, kept ever before the mind, would rouse men to action, and lead them to be self-denying, though great wealth and great possibilities of self-indulgence were in their hands.

There are many men who go through their daily work as though it were a burden they would gladly shake off. They look upon work as a curse, and idleness as a blessing. Whatever they have to do, it is uncongenial to them. With them the sum of happiness would be to make life one long

vacation, and to enjoy the labors of others without putting their own hands to the plough. Everything with such men seems out of course. Their work seems to be done imperfectly, or by halves; they are constantly wishing they had something better to do; they seem to go on only because they are driven, and they are doubtful and distracted in their minds; unhappy, they know not why.

On the contrary, there are others who do the work that their hands find to do, cheerfully, never asking that life may be for them an easy road. They see manhood and dignity in labor. They seek to do their work well. They seem to pass on over obstacles and through difficulties with ease, and in safety. They are strong and self-reliant. Other men look up to them, and they are a comfort and a consolation to such as are weak and to those who need assistance.

These are the strong men, the others are the weak ones. These are the men who institute and carry forward the great works of the world; the others, if they did anything, would destroy them. The one class builds up and establishes the great institutions of civilization, and carries them forward to greater and still greater perfection, while the other envies the prosperity of which these are the signs, and would impede and pull it backward; or, if it did no worse, it would be doubtful of the utility and success of any undertaking. To this class belong those who say that the world owes them a living; those artisans, who by strikes and violent measures would force their employers to pay them for their labor an equal price with others who are more skilful. In short, it may be said that to one class belong the workers, to the other the drones of society.

Now what constitutes the difference between these two classes of men? Why are the members of one firm, earnest, useful; the other weak, vacillating and destructive? The difference is, plainly, that the one class is actuated by a purpose, and is determined to fulfil it, while the other has no purpose, no ambition, beyond present gratification and an easy life. An earnest purpose will carry a man for-

ward, no matter if his education is limited, or his position hard. If he but have this, no position is so difficult but that he may rise out of it, no circumstances so unfavorable but that they will yield at last to his strong will and courage. Over and over again, in past history and in that of the present, can we read the story of earnestness triumphant. No matter what one does, if he be earnest about it, he will do it well. By going straight on, not turning to the right hand or the left, by keeping the object ever in view, no matter what discouragements there may be, by having faith in the ultimate triumph of that which we have set before us, we are growing more and more out of weakness into the strength of manhood. He that takes this course is certain of success in what he undertakes, and though all may be barren in his path,—

> "He shall find before his journey closes,
> The stubborn thistles bursting
> Into glossy purples that outredden
> All voluptuous garden roses."

Carlyle defines a hero as one who is in earnest in all that he undertakes, and certainly it would seem that one could not do any brave or noteworthy act without earnestness. He who forgets himself in his work does it better than he who is thinking of what people will say of it, or how much recompense it will bring him, or how he can the easiest accomplish it. Let any one approach his work listlessly, filled with self-consciousness, doubtful of himself and of his undertaking, and he will find it difficult to accomplish anything, and what he does accomplish will be unsatisfactory, commonplace, and unworthy of him. But let him approach it filled with enthusiasm, let him be so intent on that which he would perform, that he thinks of nothing else while he is at work upon it, let him forget himself in his work and he will be lifted into a higher atmosphere, and inspiration will come to him, so that when his work is completed it will be a satisfaction to all who behold, and perhaps a surprise

to himself. I do not mean by this a fitful, enthusiastic flight of genius, but steady, diligent work for the love of the good it will perform.

But if an earnest purpose is needed in worldly affairs, it is vastly more so in our spiritual life. It seems a wonder that men should be listless and unconcerned about that which relates to their eternal welfare. Most men believe vaguely, and in a general way, in certain religious doctrines, but many of them make no effort to live a spiritual life or to prepare for the world beyond. They hear a discourse on religious subjects perhaps, and are impressed by it for a moment; they have their attention called to the necessity of regeneration, and assent to it, but still glide along listlessly in the same passive way, satisfying themselves with the thought that by-and-by they will attend to their spiritual concerns. Indeed, it would seem as if procrastination were one of the worst enemies to the beginning of a regenerate life. To begin at once, and firmly resolve now to enter upon the life that leads to heaven, is the all-important work. Then, having so resolved, we should look to it that no discouragements shall make us turn back, that no doubts shall cause their shadows to dismay us. The faith that is in us should be kept alive, and in every walk of life, sometimes bright and full of hope, at others dark and gloomy, it should shine as a lamp to our feet and a light to our path. Whatever comes to us we should look upon as of the Lord's Providence.

To the New Churchman an earnestness of purpose is an essential principle. Having a knowledge of the truth explained to him with such detail and clearness that he cannot misunderstand, he should glory in being loyal to it, and in the humility which comes of wisdom, should be obedient to the voice that calls him to walk in its ways. Filled with perennial life and power are those doctrines. They are ever urging man from lower to higher things. They bid him not to pause by the wayside. They will not allow him to rest satisfied on any plane of spiritual attainment, but open before

him with ever-widening scope the possibilities of his nature. Actuated by this living impulse of the truth, he should not be weary or discouraged, or faint-hearted. With the Lord's help it will bring him through trials which seemed impossible for him to conquer. It will cause him to see how small and of little account are the blessings of this life in comparison with those of eternity. If he is filled with these truths and suffers the Lord to work within him, he "will not fear, even though a host should encamp against him." A New Churchman, who is in earnest, will not be greatly troubled at any reflection on the slow growth of the Church, or of the smallness of its numbers. If told that there are comparatively few members of the New Church in the world, he will see in that no cause for discouragement or argument for relaxing his zeal for its welfare. That was a good reply of a youth in a neighboring city, who, when reminded by some of his schoolmates that there were but few New-Church boys in the school, made answer: "So much the worse for the school." An earnest New Churchman will not be doubtful of the expediency or usefulness of an external visible organization. He will see and know that it is of the most vital importance that such an organization should exist, for his own welfare, his children's, and the world's. Seeing this, he will not hesitate to give it his full allegiance, regardless of the things therein that may not be as he would have them; being assured that nowhere on this earth can he find what seems to him perfection, and knowing that the responsibility of making things better rests on him no less than on others.

The great purpose of life is to bring our wills into harmony with the Lord's will; to make his end in creating us the one great object of all our endeavor.

"From these things also appears the truth that the end of creation was an angelic heaven from the human race; consequently *man*, in whom God may dwell as in his receptacle."—T. C. R., n. 66.

Thus we read in Swedenborg, and being partakers in this

high calling, we should walk circumspectly in the wisdom that is given us. If we would fit ourselves to be angels hereafter, we should endeavor to so order our lives that we may be worthy to bear them company. The journey of Christian in Pilgrim's Progress, affords an illustration of a purpose formed and carried out to the end. Neither Apollyon, nor the Valley of the Shadow of Death, nor the Giant Despair, nor any of the dangers he encountered, could turn him from his path. Thus, as we read, he journeyed onward, until he stood with the shining ones before the heavenly city's gates, and saw, written above them, in letters of gold,—

"Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in, through the gates, into the city."

"BOOKS IN THE RUNNING BROOKS."

What message from the mountain height
Brings this swift-running brook to me,
Who watch, with ever new delight,
Its progress tow'rd the sea?

It sings, unchanged, its old refrain
Of fleeting life, to childhood taught;
That lesson learned, I seek to gain
Food for maturer thought.

I ask for what they knew, to whom,
Creation, in its golden prime,
Was rich in lessons, to illume
The mind with truths sublime.

Then nature was an open book,
And every object told its story;
Where our dull eyes see but a brook,
They saw, revealed, its glory.

And now, as from a distant shore,
Where break the waves of mystery,
Come intimations of a lore
Once known,—again to be.

The people of another age
This open book anew will heed;
We may but scan the title-page,
They will the contents read.

THE CORRESPONDENCE OF SOME NUT-TREES.

THE OAK.

THE oak would seem to belong with peculiar appropriateness to the people of an Iron Age.*

More than any other family of trees it seems to answer in the vegetable kingdom to the iron of the mineral. "Strong as an oak" and "tough as an oak" are common expressions which are entirely justified by the character of the tree.

"The main root of the oak, where the soil is favorable, descends to a great depth compared with its height, especially in young trees, and it stretches to a distance horizontally—and that at a considerable depth—equal to the spread of the branches; thus taking a stronger hold of the earth than any other tree of the forest. It does not often tower upwards to so magnificent a height as many other trees; but, when standing alone, it throws out its mighty arms with an air of force and grandeur which has made it everywhere to be considered the fittest emblem of strength and power of resistance."

"The great value of the oak, in all countries, is for its wood. It is applied to a greater variety of important purposes than that of any other tree. . . . For strength, hardness, toughness, and durableness united, it is unsurpassed; although each of these properties singly is found in a greater degree in some other wood." —*Emerson's Trees and Shrubs of Massachusetts*, pp. 137, 138.

* See the preceding article, under "Chestnuts."

The tree of which these things are true seems to represent the knowledge of natural justice, equity, and, in the strict sense of *what is due*, of *propriety*, which in civil affairs is called "Common Law," and in other relations is largely determined or modified by custom, usage and tradition. Its immense spreading branches, with, in some species, their frequent right angles, seem to be applying the square to human affairs on every side. Its deep hold of the earth represents a thorough grounding in facts, natural laws and experiences: and it is evident that a storm which such knowledge could not resist, would overthrow every kind of wisdom of life. The fruit of the tree, as might be expected, is neither sweet nor oily, but has a wholesome bitterness, and is not innutritious.

The Divine Truth in this lowest form of definite laws and customs is as it is usually presented in the Old Testament, and as it was revealed by living voice from Mount Sinai to the Israelites. This was the character of the Dispensation of which the Israelites constituted the centre. In the circumferences of the Dispensation, accordingly, among the Gentile nations, oracles were established in oak groves, where men inquired the will of the gods, and where no doubt they received instruction from the spiritual world, adapted to their state. Zeus, the great god of the Greeks, we are told, "at Dodona in Epirus, revealed his will towards men, and the incidents of their future life, in the rustling of the branches of a holy oak." (Murray, p 48.) "The oak and the olive, of all the trees of the earth, . . . were most sacred to him" (p. 50); the olive because it represented perceptions of the love of God in the inmost of the mind, and the oak because it represented the perception of his will in ultimates. Therefore, also, "as god of Dodona, he wears a wreath of oak-leaves, and as Olympic god, a wreath of the sacred olive of Olympia."—p. 51.

The truth of life upon this lowest plane is first learned, and the more interior forms afterwards. Therefore Swedenborg interprets the first camping of Abram "in the Oak-

grove of Moreh" as meaning "the first perceptions of the Lord when he was yet a boy" (A. C., 1616); and says further that these things first learned are like oaks, from their intertwined branches as of oaks (1443). "Scientifics," he usually calls them, by which he means things learned from parents and teachers, books and society; but here, the things learned concerning natural justice.

THE TEREBINTH.

From the Hebrew root which signifies "mighty," are derived several names which are usually translated "oak" or "plane" in our Bible. All of them, however, appear to stand for trees remarkable for size and strength. There is a general agreement among interpreters that a part of these names refer to the *terebinth* tree, as they are translated in the Septuagint. The names seem to be used sometimes interchangeably (as in GENESIS xxxv. 4; JOSHUA xxiv. 26; JUDGES ix. 6), probably because all the trees indicated by them have a similar general appearance and a like coresponcence, of course with a difference; but sometimes they are carefully distinguished, as in ISAIAH vi. 13.

Tristram says of the terebinth:—

"It is the *Pistacia terebinthus* of botanists . . . well known in the Greek Islands as the turpentine tree. In Chios especially a considerable quantity of turpentine is extracted from it by tapping the trunk; but this is not practised in Palestine, where the inhabitants seem to be ignorant of its commercial value. It is a very common tree in the southern and eastern parts of the country, being generally found in situations too warm or dry for the oak, whose place it there supplies, and which it much resembles in general appearance at a distance. It is seldom seen in clumps or groves, never in forests, but stands isolated and weird-like in some bare ravine or on a hill-side, where nothing else towers above the low brushwood. When it sheds its leaves at the beginning of winter, it still more recalls the familiar English oak, with its short and gnarled trunk, spreading and irregular limbs, and small twigs. . . . Many terebinths remain to this day objects of veneration in their neighborhood; and the favorite burying-place of

the Bedouin sheik is under a solitary tree. Eastern travellers will recall the 'Mother of Rags' on the outskirts of the desert,—a terebinth covered with the votive offerings of superstition or affection. The terebinth of Mamre, or its lineal successor, remained from the days of Abraham till the fourth century of the Christian Era, and on its site Constantine erected a Christian Church, the ruins of which still remain."—*Natural History of the Bible.* Article, "Teil-tree."

"As ordinarily met with to-day, the terebinth attains the stature of thirty or thirty-five feet. The root is substantial, and penetrates deeply into the ground; the boughs spread widely, and at a considerable angle, and being clothed, except in winter, with dark and shining foliage, the tree presents, during the larger portion of the year, a beautiful and conspicuous spectacle. The reddish hue of the branches and of the petioles, especially while the parts are young, contributes to the pleasing effect. The leaves, which individually are three or four inches long, consist of about seven ovate-lanceolate leaflets disposed in a pinnate manner. The flowers are borne in racemes, and though small and insignificant, somewhat like those of the grape-vine, are pretty, being yellowish, with crimson stigmas. In due time they are succeeded by dark blue drupes the size of peas, but ovoid, in substance dry, and containing each a solitary and bony seed, the kernel of which is oleaginous and edible. The foliage and the flowers alike evolve a resinous odor, which is diffused like that of sweet briar, especially towards evening, and when the day has been warm. Though deciduous, the terebinth is thus a tree of many attractions. . . . In the island of Scio, the resinous matter which diffuses the scent is collected in quantity by means of incisions made in the trunk. When extracted it yields an odor resembling that of jessamine flowers, or the citron, and gradually hardens into a translucent solid,—the Chian turpentine of commerce."— Grindon. *Scripture Botany.*

Lindley calls this turpentine "a limpid, fragrant, balsamic, resin, with an odor between lemon and fennel." (*Vegetable Kingdom*, p. 467.) He says also that trees of this family yield valuable varnishes, and that many members of the family are highly poisonous; among which are our poisonous ivy and sumac, which induce, and also relieve, painful skin and rheumatic diseases.

As the oak represents a knowledge of natural justice and equity applied to the affairs of life, the terebinth seems to represent a knowledge of what conduces to peace, to smoothness of living in society, and to the removal of irritation. Its balsamic resin shows the pleasant soothing thought of the intelligence which it represents, and the affection in it is further indicated by the combustible heat-giving power of the resin. The use of kindred resins for varnishes points in the same direction; and it is manifest that the knowledge of human infirmities which is necessary to adjust our social relations to smooth and peaceful working, if used perversely, has power to produce irritation and inability to work at all.

Its representation is thus parallel with that of the oak; the one relating to what is right, and the other to what is good, on the same plane. The dry stone fruit of the terebinth further indicates its representation of a knowledge of what is good. The composite character of its leaves may indicate the perception of complex relations, as the strongly lobed oak leaves seem to represent a perception of the application of just principles in various directions.

SOCIETY CO-OPERATION.*

I WAS asked to read, at this meeting, a paper on "The Co-operation of Societies." As this subject took form in my mind, it was natural that the Grand Man, that beautiful spiritual organism, which is the embodiment of heavenly order and harmony, should be presented to my mental vision, as the ideal of society co-operation. There could be no Grand Man without this co-operation. Were the heavenly societies detached bodies, each working only for itself, without regard to the complete whole, the perfection, order and use of heaven would not exist. It is rational to suppose that the Lord in his Providence is in the effort to bring his Church on earth into an order similar to that of

*A paper read to the Massachusetts Association.

heaven, and it should be our endeavor to co-operate with him to forward this result. The Lord, undoubtedly, so far as is compatible with human freedom, brings together, into societies of his New Church, those who can best work together in spiritual uses, who are in or can be led into similar good. It is manifest to those who observe the subject, that the genius of one society differs from that of another, similarly as with individuals. Each angelic society corresponds to some function of the human body, but the body would be of little or no service, if its various parts were not combined in harmony of use. So is it with the societies of the Church on earth. To render them efficient co-workers with the Lord in the regeneration of men, they must work together as a one, and co-operate freely, harmoniously, without envy and with broad charity. Swedenborg says,—

"Every *one* is formed by the harmonious union of many, and it is a *one* in proportion to the harmony of its parts, it being impossible for absolute *oneness* to subsist, but only a *oneness* resulting from the harmonious combination of various constituents. Thus every society in heaven, as well as all the societies taken collectively, or the universal heaven, forms a *one*, this being effected by the Lord alone by means of love." (A. C., n. 457.)

"It is as in the human body, in which, whatever part has not conjunction with the rest by means of fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life." (A. C., n. 687.)

"The societies whereof the whole heaven, which is the Grand Man, consists, are several, and are more or less universal; the more universal are those to which an entire member or organ or viscus corresponds; the less universal, those to which the parts thereof, and the parts of parts correspond." (A. C., n. 4625.)

"Every one in a society in heaven communicates his good with all who are in the society, and all of the society communicate with every one, hence exists the good of all in common, that is, the common good: this good is communicated with the common good of other societies, whence exists a good still more common, and at length most common. Such communication of goods is only given by love, which is spiritual conjunction; the universal

principle forming and arranging each and every thing in order, is the Divine Good of Divine Love from the Lord."—A. C., n. 8470.

Without doubt the General Convention had in mind the spiritual principles embodied in these passages, when in June, 1838, it adopted the following rule :—

"*Whereas*, It is manifest that where several societies are located in each other's neighborhood, they may render mutual aid, and act with greater efficiency, by being so organized as to assume the obligations and responsibilities of a church in a larger form; therefore the Convention recommends, that whenever three or more societies so located find themselves disposed, they should be instituted and organized into an association."

With the same purpose in view a meeting of the New-Church societies in Massachusetts had already been held at Bridgewater, on May 14th, 1835, in accordance with resolutions passed at a meeting of the Boston Society March 16th of the same year, the first of which read as follows :—

"*Resolved*, That free and friendly intercourse among the several societies of the New Church would greatly promote its interests."

At the Bridgewater meeting a committee reported as a subject for discussion at the next meeting, "The duties of New-Church societies in respect to each other," and the Rev. Thomas Worcester, Mr. Warren Goddard, Rev. Samuel Worcester, Rev. M. M. Carll, and Mr. Adonis Howard were chosen a committee to consider the subject and present their views. The second meeting was held at North Bridgewater August 6th, 1835. After referring to the fact that each society of angels appears as one man, and that many societies when united appear as one man, and finally that all the societies of angels in all the heavens appear before the Lord as one man, and that each society has its use corresponding to the function of some part of the human body, the committee says :—

"But what is our duty? In us the work of regeneration is but just begun. We have but just begun to form ourselves into societies. And we have but just begun to form an association of societies. As individuals we cannot see the human form in which we shall be. As societies we cannot see the human form in which we shall be. And as an association of societies we cannot see the human form in which we shall be. Consequently we cannot see our duties as we shall see them, nor as the angels of our churches do see them."

It is useful for us to-day, after the lapse of forty-six years, to consider the question whether we see our duties as an association with any clearer vision, as those worthy pioneers expressed the belief that we should. Our missionary work, our new societies formed since then, our Sabbath-School Conference, helping us to work more efficiently for the children, our magazines, our Free Circulating Library, our agency for the distribution of books and tracts, lead us to the belief that we have not wholly neglected to seek for methods by which to spread the knowledge and the life of the New Jerusalem. Still, we can say, as our fathers said at the second meeting of this association, "We cannot see our duties as we shall see them, nor as the angels of our churches do see them."

We must make a study of this matter of co-operation as a necessity to strength and usefulness. This is effected, we are informed, by the Lord alone, by means of love. If we, as an association, have in our hearts the love of doing useful work for our fellow-men, the Lord will successively point out to us new methods for the exercise of our functions, and thus make us more and more a harmonious, useful *one*. Can we see to-day any new uses which we should bear in mind and be in the effort to perform?

Twenty-six years ago, at the association meeting held in this town, the Committee of Ministers reported through their chairman, the Rev. Thomas Worcester, on "The appropriate duties and uses of the Association." This report says: "An association has many spiritual uses to perform in itself,

before it is qualified to perform them for others. It needs to be well united in itself, without envy or jealousy, so as to be a *one*." How it was at that time I cannot say, but it seems to be the fact to-day that the Massachusetts Association is, under the Lord's Providence, in a good degree of harmony and brotherly love. So far as we are in this state we are in a condition which is necessary for the performance of good and useful work. The report proceeds: "One great use of an association is to take care of a society that is coming into the Church, judiciously to encourage and cherish its endeavors and supply its wants." Have we done our full duty in this respect? At that time there were twelve societies comprising the association. There have been added since that time nine societies. Seven of these new ones are in a more or less flourishing condition, and give evidence that their connection with the association has been productive of good. We may take courage from this view. On the other side of the account, one society has been dropped from our rolls within a few years, and two others are in a languishing condition. Might they not have been saved by a greater effort on the part of the general body to infuse a portion of its life into these members? Should we not have given them more help in the exercise of their functions, and thus helped them to preserve their life?

Any member of the human body which does not perform its appropriate function withers and dies. A society cannot work, except as its individual members work. If each member does his own proper spiritual work for himself and others, the Church will be built up strongly in him, the societies will exhibit vigorous spiritual life, and our association will have each of its organs and members, and consequently the whole body, in a state of useful and happy spiritual health. There is no co-operation which will produce such abundant measures of good, as the striving of each one to build up the Church in himself by living the truth. This most effectual co-operation no society organization can accomplish, except each individual feels that he is himself a

link in the chain which must be without flaw to insure the integrity of the complete whole. When we all, as is said of Zacharias and his wife, are "walking in all the commandments and ordinances of the Lord blameless," we shall be working as one man in co-operation with the Lord for the accomplishing of the purposes of his love.

The report of 1855 says again: "We need to send forth missionaries and books." In October, 1859, the Colportage Committee reported through Mr. Sampson Reed, Chairman,—

"The visits of the colporter to small circles and to isolated receivers are productive of great good. It gives them new strength and courage, by bringing them within the sphere and protecting influence of the Church, and into direct relations with it. They no longer seem to be scattered and isolated, when they look to a common centre, and feel and acknowledge a common influence. They are thus protected from many dangers to which those who read and think entirely by themselves are more or less exposed. They are assisted in gaining a correct understanding of the doctrines of the Church, and correct information in regard to the Church itself, and what it is endeavoring to do for and with them."

That the opportunities for missionary work afforded by our existence as an association have not been entirely neglected may be seen by a perusal of the interesting reports made to the association by the Committee on Colportage and by the colporter from April, 1857, to April, 1864. The useful and highly valued work which is constantly being performed by our Presiding Minister is known and appreciated throughout the limits of our association, and needs no comment from me. Valuable service has also been performed during the last two years by the gentleman employed by our Missionary Board, who has visited one hundred and sixty-three towns, in which there is no New-Church society, and called upon about two hundred and twenty-five New-Church people in these places, besides talking with about fifty others who are favorable to the New Church. Grateful

appreciation of the value of his services is not infrequently communicated to the Missionary Board from those whom he has visited. Societies should co-operate with the Board by interesting themselves in and caring for scattered receivers in their vicinity, and reporting the names and the wants of those who cannot be properly cared for by the society to the Missionary Board of the association. Small societies without pastors and isolated receivers should feel perfectly at liberty to ask the Board for any services which they feel that they need.

The report mentioned above further says: "Another important use is the education of ministers." Since then a Theological School has been established, where this use can be better performed. True, it is maintained by the General Convention, but it is located within the limits of our association, and therefore we naturally feel a peculiar interest in it. The demand for well-educated New-Church ministers was never more urgent than it is to-day. The societies should keep vigilant watch for the discovery of talents in their young men which will fit them for the ministry, and give them such advice and other assistance in regard to the matter as may seem best.

An important duty, which should hold a prominent place in our regard, is that the periodicals published by the association should have the deeply-interested support of the members of the societies; not merely by their subscriptions, but also by their contributions of articles for their pages. If any individual thinks he has any views which may be of use to his brethren, let him put them on paper, and without any selfish feeling, if rejected, permit the editors kindly to decide, from their standpoint, whether it will be useful to publish them. New Churchmen should have peculiarly enlightened thoughts upon every subject which interests the community, and these should be put in permanent form, for others' good. Much more should be done for "The Children's Magazine" by us than we are now doing. There is, without doubt, latent talent

in the Church, in this direction, which only needs exercise to be made very useful. The mothers and older sisters of New-Church children who are constantly in their sphere, and know what things are interesting and useful to them, certainly have the ability to make a magazine for the little ones which shall be unsurpassed, as to real use, in such literature. Let us not forget to test our ability for interesting and instructing the children in the pages of their magazine. We must be assiduous in cherishing an interest in and a love for the Church in the children, if we would provide for its future usefulness. If every collection of New-Church people, no matter how small, even where there are only two families, would meet for worship and instruction of the children every Sunday, the results would be seen in the future.

All the uses herein enumerated can be best exercised by co-operative effort, by mutual consultation and harmonious action. This principle is well understood in worldly matters, but the Church is more slow to learn. International co-operation is becoming more and more universal in the world, and is one of the effects of the perfecting form of the Grand Man. We have not only international associations for various religious, scientific and benevolent purposes, but also direct co-operation between the governments of the world, for the amicable settlement of political differences, and for other important purposes, all of which tend towards the working together of the nations of the earth as one man. The touching manner in which the whole world has recently been thrilled by the vibrations of the sensitive chord of sympathy in our national trial, is a beautiful and striking illustration of the fact that the nations are coming more generally into a community of thought and affection, and getting better prepared to work as one harmonious organism.

Since the report from which I have quoted above was made, there has been established the Massachusetts New-Church Union, an organization through which the various uses above mentioned can be more systematically and satisfactorily performed. The business world sees the value of

these central agencies for their co-operative benefit. The banks have their clearing-house; the newspapers their associated press; the various trades their exchanges. These facilitate their operations, and are indispensable for keeping up a general knowledge of their business. Equally invaluable to a general body of the Church is a central organization, which has a local habitation, and by means of which general Church uses may be more readily performed. The Union gives the association a more fixed form. As was said in the report to the association of the Committee of Conference on a union of the two organizations, in October, 1867, "Its relation will be that of the body to the soul." Each society should make use of the Union freely, as a channel through which it can do good and receive good.

The importance of the Massachusetts Association, as a body of the New Church, is unequalled in the world, in point of numbers, as compared with the population of the territory within its limits. There are within our limits over fourteen hundred New-Church members. To be sure, spiritual strength does not consist in numbers, but a large membership, when it comes to a sense of its responsibility, is a form into which the Holy City can more fully descend, and by means of which its goodness and truth can be more generally received into the world. Let us endeavor to keep constantly in mind the important work which the Lord has given us to do, and to employ the valuable means which he has placed at our disposal for its accomplishment.

SWEDENBORG STUDIES.

A. C., n. 967, AND THE EFFECT OF INFERNAL PUNISHMENT.

In an article which appeared in this Magazine in May, 1880, under the title "The Future of the Evil," an attempt was made to go over the ground of the New-Church doctrine on this point, and to bring out in as clear a light as possible the truth of the new age. It was necessary to call attention, in the course of the article, to two or three passages, of which n. 967 of the "Arcana Cœlestia" was the one needing special attention, which seemed to be opposed to the teaching of the Holy Word, and to Swedenborg's general statements.

In treating of n. 967, recourse was had to the index of the "Arcana," prepared by Swedenborg's own hands, as a summary of the whole, for use in preparing his other works. In this index the reference to n. 967 quoted so much of it as to show that there had been a *lapsus pennæ*, or a typographical error in the body of the work. The change required by the index being made, it was found that the paragraph in question lost all its obscurity and all its contradictoriness, and yielded a meaning at once clear in itself and harmonious with all the rest of the teaching on the same subject.

But the *Universalist Quarterly* is not satisfied, and does not see that this was the remedy it was supposed to be. Having entirely misunderstood and so misstated our conclusion, it tells us that "the passage does not, to our reading, say any such thing."

Perhaps it may be well, as the first effort failed in at least one direction, to try again, and treat this paragraph under a title of its own. We would quote first the preceding number:—

"Quod observandum, nullus in altera vita subit aliquam pœnam et cruciatum propter hereditarium suum malum, sed propter actu-

alia mala quæ ipse patravit." "It is to be observed that no one suffers any punishment and torment in the other life on account of hereditary evil, but on account of the actual evils which he himself has committed."—A. C., n. 966.

Here it will be noticed that *mala* is used of one's own sins committed of one's own purpose, and bringing their pain to the evil-doer.

Now, going on to the next number, we read,—

"Cum puniuntur mali, semper adsunt angeli qui moderantur pœnam et dolores miserabilium leniunt, sed non auferre possunt." "When the evil are punished, angels are always by, who regulate the punishment and lighten the pains of the wretched, but cannot take them away."—A. C., n. 967.

This needs no comment. Every one, in bearing the penalty of his own misdeed, has now and always the pitying help of the angels, who, but for his waywardness, would conjoin him with themselves forever.

The paragraph continues:—

"Quia tale æquilibrium est omnium in altera vita ut ipsum malum se puniat, quod nisi per punitiones auferretur, tales non possunt non in inferno aliquo detineri in æternum, nam alioquin infestarent societates bonorum et ordini a Domino instituto, in quo salus universi, violentiam inferrent."

This has been translated, till lately,—

"Because such is the equilibrium of all things in the other life that evil punishes itself, and unless it were removed by punishments, the evil spirits must necessarily be kept in some hell to eternity, for otherwise they would infest the societies of the good and do violence to that order appointed by the Lord, on which the safety of the universe depends."

Upon this we would remark, first, that the evil which is punished, or punishes itself, is that of the actual deed incurring the punishment, not the deeds of this life, which have confirmed the evil character, but the particular act of dis-

order which brings its own punishment at once; secondly, that what is "removed by punishments" is the special deed or deeds bringing to the doer such retribution; thirdly, that if this be done, the evil-disposed will be restricted to their own place, and no harm will come of their wicked endeavors; fourthly, that if such punishment did not befall, the evil would be unrestrained, *could not be detained forever* in any hell, but would be abroad, assailing with wicked arts the heavens of innocence, and destroying, or attempting to destroy, Divine order; fifthly, that this is prevented by the simple fact that evil punishes itself, and so every misdeed results in some degree in restraining its doer from further attempts.

But the passage does not say this, nor anything which is quite clear. But it will say it if we go to the index, and there find reason for striking out a single *non*. The index says, under the head "Infernum,"—

> "Nisi pœnæ forent, quod non detinerentur in inferno in æternum." "Unless there were punishments, they could not be detained in hell forever."—n. 967.

Exactly. The punishments are the means of restraining, and but for the punishments there would be no restraint and no safety anywhere. The only difference in expression is that the original (corrected) paragraph has "could not" and the reference in the index "would not." In other words, *non possunt non* should be read *non possunt*, and the "must necessarily be" of the former translation changed to "could not be."

Is this justifiable? Either the original needs correction or the reference needs it. The reference is not only in a form where a mistake of the pen would not be so likely to occur, but it is in harmony with all other declarations. Besides, the *non possunt non* in n. 967 is very unusual, and is used in most emphatic sentences. Thus when all the acts of the life on earth were recalled to spirits, to teach them that this might be done at the Lord's will, "they could not but

be wholly convinced (non possunt non prorsus convinci)." (S. D., n. 1932.) Again, speaking of the reality of the other world, Swedenborg said that if one's sight were opened so that he could see, he could not but be amazed (non potuisset non obstupescere). (A. C., n. 1521.) But in n. 967 there is no need of such emphasis.

Moreover we have, in n. 967, *alioquin* rendered "otherwise." It has more force than *aliter*, the word commonly rendered "otherwise." It means "except for this," "in any other case." That is to say, "except for this restraint through punishment, disorder would reign."

It may be well to remark here that we have the number referred to in a note to n. 391 of "Heaven and Hell," which reads, "Angels are sent to those who are in hell to prevent their tormenting each other beyond measure (n. 967)". Thus while writing this work the author referred to n. 967 of his previous work to tell, not that they in hell were converted by the angels, but were restrained from treating each other with unmerited severity.

This doctrine is clearly stated elsewhere in the most direct manner, and in all its sad emphasis:—

"They endure evils continually more severe, and this until they dare not harm any one. They remain in hell forever. They cannot be released because the will to do good to any one cannot be given them, only to refrain from doing evil to any one from fear of punishment can be given, the desire always remaining."—A. C., n. 7541.

"Such is the equilibrium of all things in the other life that evil punishes itself, so that in the evil is the punishment thereof. . . . There can be no punishment without a purpose of use on the Lord's part. But the uses which they of hell can perform are most vile, . . . and upon the cessation of the use they are remitted to hell."—A. C., n. 696.

"Evil spirits are wont to be frequently and severely punished. No respect is had to the person, whether he were king or slave in the world. Every evil carries a punishment with itself; they are conjoined, wherefore he who is in evil is also in the punishment

thereof. But yet no one is punished there for the evils which he did in the world, but for those he then does. . . . They are punished because the fear of punishment is the only means of subduing evils in this state. Exhortation no longer avails, nor information, nor fear of law or reputation."—H. H., n. 509.

"Torments in hell are permitted by the Lord for the reason that evils cannot otherwise be coerced or subdued. The only means of coercing and subduing them and of holding the infernal band in check is the fear of punishment. There is no other means. For without fear of punishment and torment evil would rush into raging and overthrow everything, like a kingdom on earth where there was no law nor punishment."—H. H., n. 581.

Now to this join A. C., n. 967, in its connected form:—

"When the evil are punished, angels are always by who regulate the punishment and lighten the pains of the wretched, but cannot take them away; for such is the equilibrium of all things in the other life that the evil itself punishes itself, and unless by means of punishments it were taken away, such could not be kept in hell forever, for, except for this (law), they would assail the societies of the good, and would do violence to the order established by the Lord wherein is the safety of the universe."

FOR "THIRD" READ "SECOND" IN H. H., n. 457.

In "Heaven and Hell," n. 457, we read:—

"Man's spirit, when it first enters the world of spirits, which takes place soon after his resuscitation spoken of above, is of a face and tone of voice like what he had in the world, the reason being that he is then in the state of his exteriors, and the interiors have not yet been disclosed. This is man's first state after death. But afterward the face is changed, and becomes quite different, becomes like the ruling affection or love such as were his interiors in the world, and such as was his spirit in the body. For the face of man's spirit differs much from the face of his body, which is from the parents, while the face of the spirit is from one's affection of which it is the image. Man's spirit comes into this face after the bodily life when the exteriors are removed and the interiors are revealed. This is man's third state."

The remark that the state of the interior life disclosed is the third state, strikes the reader as an error, whether of types or pen. Although no remark upon it is found in any translation within reach, and it is uniformly read "third," it would seem necessary to change the word to "second."

No second state is described here, or rather the second state is described, but named the third. That this state is always spoken of as the second, is well known. In n. 491, for instance, it is said :—

"There are three states which man undergoes after death, before he comes either into heaven or into hell; the first is that of his exteriors, the second that of his interiors, the third is the state of his preparation."

And so in the chapter on the second state, n. 499 to 511. In a later chapter he describes the third state as one of the preparation of the good for heaven, and says that with the evil there is no third state, for they pass from the second to their final one; consequently the third state cannot be referred to in the general statement in n. 457, and we may conclude without hesitation that a change from "third" to "second" should be made.

BOOK NOTICES.

East of the Jordan. By Selah Merrill. New York: Charles Scribner's Sons. 1881. pp. 550.

This volume is further described on the title-page as a "record of travel and observation in the countries of Moab, Gilead and Bashan, during the years 1875 to 1877," and from this one may conclude as to the nature of the book. Although Dr. Merrill was at the head of the American Palestine Exploration Society, as its archæologist, he prefers, as a traveller merely, to give in this volume an account of his several trips to the interesting territory which was assigned to the Americans.

How thoroughly the English did their work in Western Palestine, the books of Warren and Conder testify to those who have not

seen the official reports. "East of the Jordan" seems intended to do a similar work for its section, leaving fuller details to follow. Perhaps, however, they may never come. It is evident to the reader, although not the least complaint is ever made, that the matters of the American Society were not efficiently ordered, and that in consequence Dr. Merrill's work was hindered to such a degree that a less earnest and humble man might have turned back without an effort.

We notice that Dr. Merrill received his appointment in October, '74, but sailed nine months later, made a trip, apparently unofficially, lasting some two months, was then appointed to the charge of an expedition which left after some four months' delay, and was cut off in less than three months by the heat. Ten months seem then to have passed at Beirut, and once more an expedition goes forth to continue but a month.

This is alluded to because it seems to bring into higher relief the great accomplishment of our traveller in spite of obstacles. Of two other trips he gives no account, but he has narrated enough to give a clear statement in regard to many points of interest in the Jordan Valley, in Moab, Gilead and Bashan. As little is said of annoyances by the way, as of other trials, and the reader is quickly transported from ruin to ruin, seeing what is most attractive, being told what can reasonably be said of identification with Bible sites, and sometimes pausing for a view of some beautiful landscape.

The most important feature of the book is its treatises upon the identification of sites. The views of Dr. Merrill in regard to the "cities of the plain," as having been located above the Dead Sea, near the mouth of the Jordan, are well known, and are gaining ground. Other proposed identifications, not less important, are proposed in a spirit of quiet examination.

Dr. Merrill seems to have had most friendly relations with the Arabs, and instead of leaving the country with a quarrel at parting, as Conder did, he reckons scores of friends among the dwellers in Gilead. With a just sense of the importance of the work of exploration, and in a reverent, scientific spirit, he has done far better than others would do under the circumstances, and has done something not only to begin a great work, but to indicate the true method of doing it. That the work must go farther, even to the careful excavation of the numberless ruins, is evident to every reader of these pages.

Dr. Merrill has yet much to tell, and we hope that the reception by the public of this volume will be such as to lead him to write again. His publishers have done everything on their part to make an attractive book worthy of its theme. "East of the Jordan" must take its place with the exploration classics of Palestine, and its modest writer's name will take rank with that of the greater Palestine explorers.

THE FATE OF MADAME LA TOUR: A TALE OF GREAT SALT LAKE. By MRS. A. G. PADDOCK. New York: Fords, Howard & Hulbert. 1881. pp. 352.

MORMONISM finds here an unfriendly historian. Beginning with the first emigration to Utah, but recurring incidentally to the earlier days at Nauvoo, Mrs. Paddock sketches with vivid touches, not forgetting delicacy, but not concealing the truth, the story of a mother and her children,—the mother seized, imprisoned and treated with refined cruelty because too pure for freedom; the children made to see, after years of horrible experience, that the so-called prophet was a devil incarnate. Mrs. Paddock is skilful in depicting the infernal ways of the leaders at Salt Lake, but she writes from her own knowledge, and comes vouched for by high authority.

We wish this book could do for polygamy what "Uncle Tom's Cabin" did for slavery. When we are told that more polygamous marriages took place in the year 1880 than in any year previous, when we see that this is a case in which religious fanaticism becomes an attack upon civilization, and when we know that the attitude of Young's successor, Taylor, is that of open defiance of government control,—the conclusion comes to one at once that Utah needs a regiment, and that polygamy, with its legislature, its courts, its delegate in Congress, needs a law disfranchising polygamists, and needs the closest possible application of that law for twenty years.

Certainly no New Churchman, mindful of what is taught him of the high sacredness of marriage, can look with indifference upon this form of slavery—for it is simply that—this form of infernal lust, defying law, for such is the attitude of the leaders, who seek their victims among ignorant Europeans, and import them by hundreds every year. We trust that this book will be read and pondered by our people.

Geraldine: A Souvenir of the St. Lawrence. Boston: Jas. R. Osgood & Co. 1881. pp. 321.

We have been greatly interested in this rhymed romance, and wish to commend it for its excellently religious tone. If some of its readers find good in studying the characters of Geraldine and Percival, shown vividly against a background of another sort, others may enjoy especially the truly poetic descriptions of river and mountain. There are many touches which suggest a knowledge of our doctrines:—

> "But God
> Is as wise as paternal. He spares not the rod
> Of affliction however he loves us. Denying
> The answer we seek, he is touched by our crying,
> And gives, in the time of His wiser replying,
> The answer to profit us most."

> "Immortality's youth
> Can know nothing of age, or of change, or decay.
> It has never a morrow of fear. Its to-day
> Of content is eternal."

The pretty finish of the book would make it very suitable as a gift, especially to those just entering adult life.

MONTHLY NOTES AND COMMENTS.

The Judgment of the Heart.

The revised New Testament has been promptly and critically examined, and almost innumerable articles have been written and published, so that, apparently, all that could be said has been already spoken. But we do not remember seeing anywhere the least expression of that heart judgment which sooner or later will have much to do with the final decision.

It would seem that a complete judgment could not be formed from the consideration of matters of textual criticism merely, but that the book must be proved in part, at least, in the closet, where, all external points of discussion being laid aside, the heart learns whether its devotions are helped or hindered by the changes which have been made.

Every one who has read the original Greek has experienced the freshness and force with which the gospel words come to him in the old tongue, and almost every one has wished that a more literal translation might be attempted, with a view to retaining as much as possible of the strength of the original.

Now this is exactly what the revisers have attempted, and it is not presuming too far to predict that if they are seen to have accomplished this to a fair degree, their work will receive a favorable judgment, whether their views upon disputed questions of textual criticism are received or rejected.

As to this point of exactness in translation, it has been granted by all that something has been accomplished. An extreme use of the same English for the same Greek word may sometimes have caused roughness, but the principle is acknowledged to be good except when carried to an extreme, as in a few cases. But tenses have been closely rendered, articles faithfully translated, and words in common use generally chosen.

The result as concerns this point is on the whole eminently satisfactory. Taken up for one's devotional reading, the revised version will indicate itself as helpful in a superior degree. And it goes without saying that any judgment formed before this test has been fairly employed, is a prejudgment and a bit of bigotry.

There are many passages in the revision which come near to the heart. One may open at random to them. Take these verses:—

"Have I been so long time with you, and dost thou not know me, Philip? . . . The words that I say unto you I speak not from myself, but the Father abiding in me doeth his works."—JOHN xiv. 9, 10.

"My Father worketh even until now, and I work. . . . The Son can do nothing of himself but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."—JOHN v. 17, 19.

"Get thee behind me Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men."—MATT. xvi. 23.

We cannot speak for others. We only ask for a hearing before the heart, for thus the new version has won its way with us.

A Slight Misrepresentation.

IN the *American Church Review* there is an interesting, though intensely conservative article on the resurrection of the body. It is from the pen of the Rev. Prof. E. Stuart Wilson, M.A. The conclu-

sion is that the material body will rise at the last day; that this is the meaning of the Creed, and of these words in the communion office, "the body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life"; "that the sleep of death is not an unconscious state, but is the suspension of moral activity"; and "that man's personality in death is not destroyed, it is only functionally deranged, and shall be restored to full activity again."

It is not our purpose to offer needless criticism of these points which are not quite clear to us, but to refer to two brief sentences near the beginning of the article. In quoting, we italicize the words to be remarked upon:—

"Emanuel Swedenborg teaches that the resurrection takes place at death, and *consists of the soul taking to itself another body*, suited to its changed condition, as the old body was suited to its condition here, and denies that the body that was laid in the grave rises again. This view is not confined to the followers of Swedenborg, but is in other quarters, often, by those who should know better, advocated as the true teaching of Scripture on the subject."

It is odd that the editor has been some years in the New Church (without being a "follower" of any one), and has now to learn, for the first time, that our doctrine on this point is so absurd as to contain the idea of a change of bodies at death. Such an idea is not only new to us, it is unreasonable in a degree admirably adapted for purposes of attack, and altogether unscriptural. Mr. Wilson is mistaken.

The doctrine is that resurrection is the putting off from the spiritual body of the material body. It is not that the disembodied person seeks a new body at death, or that anything approaching the idea in the italicized words takes place. Man is an organized spirit, and during this life he inhabits an organization of flesh. Death is the parting of the connection between him and this flesh, which returns to its dust, while the man, a spiritual organism, an immortal spirit animating an immortal body once clothed upon with flesh, and now separated from it, enters upon the second stage of its life.

This view is radically different from the one alleged, and as superior to it as possible. The Word teaches it, reason receives it. We would express regret that a learned writer, reproving "those who should know better," should be misinformed on this important subject.

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